

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, June 2, 1988

Published Since 1877

Senior adult choir festival



J. M. Wood, guest clinician at the Mississippi Baptist Senior Adult Choir Festival held at Daniel Memorial Church, Jackson, leads all the groups in a special number. The festival, sponsored by the Mississippi Baptist Church Music Department,

draws senior adult choirs from the entire state for fellowship and singing fun. Said Wood, minister of music at Broadmoor Church, Jackson, "You don't need a large group to organize a senior adult choir."



Can you guess why these men are called the Utility Four? They are from Parkway Church, Jackson, and sing as a quartet on a regular basis. All are retired. From left, they are Kenneth Heckman, retired from United Gas; Marion Townsend, Mississippi Power and Light; Bob Tipton, South Central Bell; and John White, Illinois Central Gulf Railroad.

Photos by Tim Nicholas



The Sonshiners Choir from First Church, Pascagoula, is led by Gary Anglin.



The group from First Church, Purvis, is directed by Louis Nicolosi.



Charity Drummond, 96, was the oldest participant at the Senior Adult Choir Festival. She sings with the Parkway, Jackson, group called the Heavenly Sunlight Singers.

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Editorials . . . by Don McGregor

Baptist Record Sunday

The Baptist Record has been serving Mississippi Baptists for more than 111 years, and it is looking forward to many more years of responsible service in its ministry of information and inspiration.

Increased postage rates, increased printing costs, and a denominational controversy have made the work of the Baptist Record much more demanding and difficult over the past several years; but the Mississippi publication is not alone in facing these struggles. All other state Baptist papers as well as other Baptist publications in general are caught in the same crunch.

The paper has an august heritage in that it was founded by J. B. Gambrell, the outstanding Baptist statesman of the last years of the previous century and the early years of this one. The Baptist Record's first days were in a house across from Mississippi College and next to First

Baptist Church in Clinton. The house still stands and would make a fine Mississippi Baptist museum site if funds could be gathered to purchase it.

June 5 is Baptist Record Day in churches across the state. Many have ordered bulletin inserts that were explained in mailouts and furnished free for those who requested them. The bulletin inserts mention another free informational piece, a video tape titled "To be continued." This is an interesting presentation promoting readership and is available from association offices. It was written by Associate Editor Tim Nicholas, and all Baptist Record staff members are featured in the presentation. It tells the story from concept to printing of an actual G.A. coronation service that was published in the Baptist Record.

In addition to Nicholas, the staff members of the paper include Anne McWilliams, who is assistant editor.

There are five secretaries, all of whom serve in other capacities also. Evelyn Keyes is advertising manager, Florence Larrimore is editorial assistant, Renee Walley is circulation manager, Betty Anne Bailey is bookkeeper, and Irene Martin is computer operator. Don McGregor is editor.

Anne McWilliams has just completed 35 years with the paper. She writes "Faces and Places," which is no doubt the most widely read newspaper column in the state. It is the most popular feature of the Baptist Record, and the Baptist Record's 120,000 subscribers far surpass that figure for any other publication in the state.

It is a privilege to serve Mississippi Baptists. There are obstacles and frustrations, but the privilege and the joy are abundant in spite of problems.

We appreciate our opportunities of service.

Guest opinion . . .

Restore money to BJCPA

By Bob Terry

The proposed SBC budget for 1988-89 shows an overall increase of 4.25 percent or a total of \$137.61 million. In light of today's economy, that is a healthy increase. The Foreign Mission Board will receive 50 percent of the total operating budget; the Home Mission Board, 19.54 percent. Each will receive a dollar increase of 4.25 percent over the current year.

In fact, every SBC entity will receive an increase in Cooperative Program support. That is, every entity but one. The Baptist Joint Committee on Public Affairs will suffer a 10.79 percent cut in Cooperative Program support if the proposed budget is adopted. That is a \$48,400 loss in dollars. Considering that over 90 percent of the Baptist Joint Committee budget goes for personnel cost, the drop will be hard for the agency to absorb.

Is the cut in Cooperative Program support for the Baptist Joint Committee necessary? Some will argue the cut was never needed, that it was only a way to continue the harassment suffered by the Baptist Joint Committee in recent years. Others argue that cuts had to be made somewhere and that only a certain amount of funds could be spent by Southern Baptists in Washington.

While most programs and budget subcommittee members would deny any relationship, it is interesting to note that the reduction in Baptist Joint Committee funds nearly equalled the new funds made available for

the Washington office of the Christian Life Commission and projects by the Public Affairs Committee.

However, circumstances have changed since the proposed budget was drafted in January of this year. Now it is possible for Southern Baptists to adopt the budget total recommended by the Executive Committee, provide every other SBC entity the amount of money and percentage of the budget recommended, and still restore Cooperative Program funds to the Baptist Joint Committee. All of this is possible with one simple amendment.

In January, the Crowder lawsuit was before the U.S. Supreme Court. No one knew what the cost of the suit would be. The 1987-88 budget contained \$200,000 for SBC's legal cost. An equal amount was placed in the 1988-89 budget for a total of \$400,000.

On the day the Executive Committee convened to consider the 1988-89 budget, February 22, the Supreme Court dismissed the lawsuit. Unfortunately, no one considered the impact of the Supreme Court's decision on the proposed budget or on the plight of the Baptist Joint Committee.

Here are a few facts. As of May 16, legal costs total \$242,981.20. A few local bills may still exist, we are told, but they will be minimal. Most of the legal bills are in. Added to the legal cost must be the interest on the money borrowed to pay for the court battle. The Executive Committee had to borrow against a line of credit beginning

August 1, 1986, but could not receive funds to begin repaying the loan until October 1987. The money was borrowed on a floating interest rate based on time interest. Therefore, it is impossible to estimate the exact amount of interest Southern Baptists will ultimately pay. The best estimates indicate about \$40,000 in interest over three years.

All bills and interest then should come to a maximum of \$300,000, probably less. That means there is at least \$100,000 in the proposed SBC budget designated for the Crowder lawsuit that will not be needed.

The Baptist Joint Committee could have the \$48,400 restored and receive a 4.25 percent increase in its appropriation (the amount of the SBC budget increase) and still not use all of the available \$100,000. To do both would take only \$67,457.

We believe the SBC Executive Committee would be wise to amend its proposed budget at the June 13 meeting prior to the upcoming Southern Baptist Convention. To have the funds available and not make the change will be hard to explain to Southern Baptists, we believe.

Controversy already overshadows the upcoming San Antonio convention. Certainly a floor fight over the appropriation to the Baptist Joint Committee is not needed. Last year, Southern Baptists approved a new plan for working with other Baptist bodies through the Baptist Joint Committee. To us, it seems most unwise to begin withdrawing financial support



Religious liberty

Religious Liberty Sunday is sponsored across the nation by the Baptist Joint Committee on Public Affairs and in Mississippi by the Christian Action Commission. It is June 5.

Perhaps religious liberty is the most precious aspect of living in a free country. We are free to worship as we please or not to worship if that pleases us. With that freedom, however, comes a very heavy responsibility for people who do worship to convince those who don't that worship of the Lord is man's primary function. It can't be mandated by law or prescribed for school children. It must be voluntary, and the only way to pass it on is by witnessing. It is completely up to those of us who claim the name of the Lord. We definitely agree that no one should be able to coerce our children in ways of religion with

which we do not agree. That means that we bear an awesome responsibility to witness to others that they might have the opportunity of voluntarily embracing our faith.

That is religious liberty and the burden that goes along with it for those of us who claim it.

We must forever remember to be thankful that we are privileged to live in a country that practices freedom of religion. We must guard it diligently, or we may find some day that it has been taken away from us.

History has taught us that it doesn't take a host of people to take over a government or a movement. A few people significantly placed and dedicated to the task can do it.

We must guard all of our freedoms, and freedom of religion is the most precious.

Baptist Beliefs . . . The increasing Christ

By Herschel H. Hobbs

"He must increase, but I must decrease" (John 3:30).

John the Baptist played the best "second fiddle" ever known. He preceded Jesus and prepared the way for his appearing for his public ministry. After Jesus' baptism John continued his ministry until cast in prison by Herod Antipas (John 3:24; Mark 6:17-29). But after John's baptism of Jesus his ministry declined.

from the Baptist Joint Committee the very next year, especially when such action is not necessary.

Bob Terry is editor of Word and Way, the Missouri Baptist paper.

This brought a complaint from John's disciples. After all, since John baptized Jesus he should be John's disciple, not his competitor — so they reasoned (v. 26).

John told them, "A man can receive nothing, except it be given him from heaven" (v. 28). Heaven gave John the role of the Messiah's forerunner; Jesus was the Christ. The Baptist likened himself to "the friend of the bridegroom" (v. 29) who prepared for the wedding. Jesus was the bridegroom. So now that he had appeared John's mission was accomplished. He would only rejoice in

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Controversy Capsules

Compiled by Tim Nicholas.

This is the third in what was hoped to be a short series of encapsulations of news stories that relate to the convention controversy. However, as can be seen in the Charles Fuller interview elsewhere in this issue, and the piece concerning Gary Young and the Baptist Joint Committee, few areas seem to be cooling off. Note below that one of the capsules is a response to a response to a response.

The Baptist Record is determined, though, to make every effort to save space for missions stories and give the controversy stories as short a shrift as possible.

Response to a response

J. Neal Rodgers, a Texas layman who helped put together a brochure claiming Paul Pressler and Paige Patterson are tied to the reconstructionist movement and the political right, said the brochure can be supported with facts. (Reconstructionism, basically, is a radical movement which would replace the Constitution with the Bible.)

He said Pressler is listed by a reconstructionist press catalogue "as endorsing the theological works edited by radical reconstructionist leader Gary North, a man who openly rejects the teachings of the Sermon on the Mount and the words of Jesus." And he cited the Directory of Accredited Institutions of Post College as listing Criswell College's enrolment in 1978 as 186. This is a doubling of enrolment to 1988, which Patterson had denied.

Rodgers also cited Pressler and Patterson's involvement with the Council for National Policy, which he termed 'an umbrella organization for virtually every far-right political group in America from the John Birch Society to the Eagle Forum, from the Religious Roundtable to the Conservative Caucus.' He said three Christian Life Commission trustees, and one nominee are members of Eagle Forum, and one CLC trustee is a John Birch.

Response, etc.

Responding to the above, Pressler and Patterson urged that they be investigated by the Peace Committee concerning their involvement with the political right and reconstructionism.

Patterson also said he had meant to indicate enrollment at Criswell College had not grown appreciably in the past five years, not nine years. The enrollment has doubled in the past nine years.

Concerning his reconstruction press endorsement, Pressler said he did not know how his name got on any endorsement. He said he does not agree with the basic precepts or basic theology of reconstructionism.

Pressler also noted the Council on National Policy is a forum for ideas and doesn't take positions on issues as a group.

Forum church of year

North Phoenix Church, Phoenix, has been named church of the year by the SBC Forum. Charles Wade, a member of the Forum's steering committee, said the church baptized more than 1,000 people last year and gave

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A (Baptist) Record 35 years

By Tim Nicholas

Just over a week ago, Anne Washburn McWilliams completed 35 years on the staff of the Baptist Record.

Anne is assistant editor and writes the weekly column "Faces and Places." And she travels. This year to the mysterious East — which she has been making less mysterious with her column.

Even when she writes for other publications, it's usually about missions. She just signed autographs at the WMU Centennial in Richmond for her new book about missionaries Charles and Indy Whitten. She took a leave of absence to write that book last year — at the same time she tended to her husband W.D. who had had a lung removed. He is recovering nicely, thanks to her tender ministrations.

Other books she has written are "David Gomes: When Faith Triumphs," and "Beside the Point: The Gulfshore Story."

Anne has an undergraduate degree from Baptist-related Judson College and two master's degrees — one in English literature from Mississippi College, and the other in religious education from Southwestern Seminary. She was voted outstanding alumna from Judson in 1984.

Anne's list of former jobs is kinda short. She taught fourth grade for two years in Fairfax, Ala. Then she went to seminary and then came to the Baptist Record. That's all.

She was hired over the phone in 1953 to come from Southwestern to be editorial assistant and secretary to Editor A.L. Goodrich. She and the

Baptist Record got along pretty well.

She likes to fish and camp and because of that has been out sick for a couple of days lately. She and W.D. were in their boat when a speed boat rode by and purposely splashed them, soaking her dress and giving her a bad cold.

Anne is a member of Morrison Heights Church of Clinton. She served as a GA leader for more than 25 years.

Anne McWilliams, author of *Sent to Love*, the story of Charles and Indy Whitten, recently observed her 35th anniversary with the Baptist Record. *Sent to Love* is one in an annual series of biographies of missionaries commissioned by the Southern Baptist Woman's Missionary Union. The Whittens, who have served on three continents, are natives of Mississippi.



The Second Front Page

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Three big issues will face messengers to convention

By Dan Martin

SAN ANTONIO, Texas (BP) — The "big three" — the election of a new president and two critical sets of nominations — will top the agenda at the 1988 Southern Baptist Convention, scheduled June 14-16 in the Henry B. Gonzalez Convention Center in San Antonio, Texas.

The convention will be huge by San Antonio standards, but is not expected to top the all-time record SBC, Dallas in 1985, when 45,519 messengers swamped the city. Veteran observers predict the meeting will be "bigger than Atlanta but smaller than Dallas." The 1986 annual meeting in Atlanta registered 40,987 messengers.

The primary item on this year's agenda is the election of a president to succeed Adrian P. Rogers of Memphis, Tenn., who has served two consecutive terms and may not seek re-election.

The SBC controversy since 1979 has centered on the election of a president. With appointive and presiding powers, the presidency has been hotly contested in the 10 years of controversy.

Conservatives, seeking to change the direction of the convention and to stop what they perceive as a "liberal drift," discovered that through election of conservative presidents, they could influence convention affairs.

This year's presidential contest likely will pit Jerry Vines, co-pastor of First Baptist Church of Jacksonville, Fla., the expected standard-bearer for conservatives, against Richard Jackson, pastor of North Phoenix Baptist Church in Phoenix, Ariz., the champion of the moderates.

Vines, a biblical inerrantist and conservative leader, says he "expects" he will be nominated. Jackson, also a biblical inerrantist who says he is not aligned with any faction, will be nominated by conservative George Harris, pastor of Castle Hills Baptist Church of San Antonio. Moderates have strongly supported Jackson's nomination.

Both men have been nominated for the presidency before. It is Vines' second try; he was defeated in a runoff in 1977. Jackson is making his fourth bid; he lost last year in St. Louis to incumbent Rogers by a 60-40 margin.

This year, for the first time, vice presidential races apparently are spotlighted. Two men have been announced as potential candidates: Darrell Robinson, pastor of Dauphin Way Baptist Church in Mobile, Ala., for first vice president and Robert Witty, retired president of Luther Rice Seminary in Jacksonville, Fla., a non-

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One BSU staffer is hired, another promoted

One Baptist Student Union staffer has been promoted and another hired by the Mississippi Baptist Convention Board's Executive Committee in a letter poll last week.

Given the nod were Marilyn H. Bedford and Tim Glaze. Mrs. Bedford was promoted from associate director to director of the BSU at the University of Southern Mississippi in Hattiesburg. Glaze has been hired as BSU director at East Central Mississippi Community College at Decatur. He has been a part time assistant BSU director employed by Gulf Coast Community College since 1986.

Mrs. Bedford replaces Wil McCall,

who became director of housing for Southern Seminary. Glaze replaces Don Gann who is going to Mississippi College as BSU director.

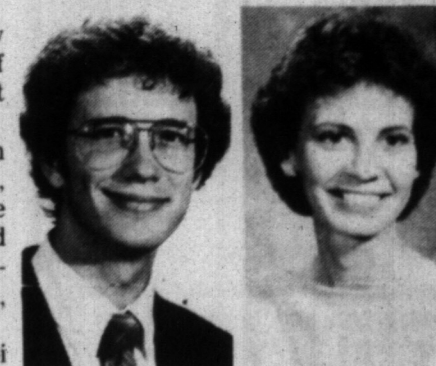
Mrs. Bedford, associate at USM since 1984, was associate campus minister at the University of Alabama, Tuscaloosa, 1983-84; was director of campus ministry, career planning and placement, and assistant in adult education at Judson College, 1981-83; was interim chaplain at Rocky Mountain College, 1980-81; was associate director of BSU at Rocky Mountain and Eastern Montana Colleges, 1979-80; and was minister of education and youth at Fleming

Church, Augusta, Ga., 1978-79.

She is a graduate of the University of Alabama and earned the master of arts degree in Christian education at Southern Seminary.

Glaze has served as interim minister of youth at First Church, Biloxi, 1987; minister of youth, Pine Grove Church, Picayune, 1983-87; and was minister of recreation and activities, Southside Church, Jackson, 1979-80.

Glaze is a graduate of Mississippi College and earned the master of divinity and master of religious education degrees from New Orleans Seminary.



Glaze

Bedford



Oak Grove dedication

Ervin Gilmore stands by the porch of Oak Grove Baptist Church in Jones County where he is pastor. The church was dedicated recently after being rebuilt from the ground by volunteer labor from Southern Baptist churches. The National Baptist church was totally destroyed by the tornado that swept through Jones County a year ago. Guest speaker for the day was Eddie Parker, pastor of Pecan Grove Church, who was one of the principal re-builders. Other churches participating in the

labors included Cato; First, Lumberton; First, Sharon; Lawn Haven; Wildwood; and Woolmarket. Jones County Baptist Association took responsibility for getting the building up. Oak Grove members gave \$1,200, and \$20,000 in materials were donated by individuals and companies for Jones County disaster relief. Companies giving included City Salvage of Laurel, and Miles Lumber Co.

BJC controversy politics, not theology, Young says

By Elizabeth Young

PHOENIX, Ariz. (BP) — The controversy over the Baptist Joint Committee on Public Affairs was a political dispute, not a theological one, an Arizona pastor who headed a special fact-finding committee said.

Gary Young, pastor of First Southern Baptist Church of Phoenix, said: "Inerrancy was never an issue. (The controversy) had to do with control politics, personal dislikes and the application of theology and scriptural principles."

The pastor headed the study committee appointed by the Southern Baptist Convention's Executive Committee for more than a year as it studied the Baptist Joint Committee-SBC relationship. The BJC is made up of nine Baptist bodies in the United States and Canada and focuses on religious liberty and separation of church and state. The SBC relates to the BJCPA through an 18-member Public Affairs Committee.

The controversy over the BJC arose in the 1986 annual meeting, when a messenger moved that the SBC sever ties with the BJC and establish "an exclusive Southern Baptist presence" in Washington, D.C. Young's committee, after a year of study, recommended to the 1987 annual meeting the SBC continue to relate, but expand SBC representation and empower the PAC to act separately from the BJC when necessary.

Since the adoption of the report, Young has remained silent on the committee and its work. However, he discussed the issue in an interview with the Baptist Beacon, newsjournal of the Arizona Southern Baptist Convention, following impromptu remarks at a recent meeting of the Central Baptist Association Pastor's

Conference in Phoenix.

Young told the Beacon Southern Baptists should be told when biblical inerrancy is the issue and when the issue is control politics. "I would like to keep before the people the issue of inerrancy because that's the issue that the party in power keeps saying is the issue," he said.

SBC messengers will be able to vote intelligently only if they understand when inerrancy is the issue and when it's not, he said. Following his service on the fact-finding committee, Young, although eligible for a second full four-year term on the SBC Executive Committee, declined renomination. "I was physically and emotionally exhausted," he said. "I began to feel that it was affecting me spiritually. I grew weary of politics. My church was suffering from my absence and from my distraction." In addition, he said, during the year he had been forced to cancel speaking engagements aimed at helping churches build Sunday Schools. "I just feel like I can do a lot more good preaching about Sunday schools than working on denominational problems," he said. The past year has taken Young from initial hopefulness that the committee's plan would work to anger and frustration as the new PAC seemed unwilling to follow the plan. Young listed three reasons for his initial hopefulness:

— "First of all, because of the working relationship I had with Paul Pressler at that time." Pressler, a Houston appeals court judge and leader in the conservative resurgence, was a member of the study committee and spoke in favor of the recommendation at the SBC. "I felt that the people would follow Paul's leadership," Young said.

— "Second, the (PAC) chairman (Samuel Currin, a state court judge in Raleigh, N.C.), in spite of the fact that he had testified that we should withdraw (from the BJC), seemed to me to be reasonable and willing to work toward a solution.

— "And because I'm naive. I made the statement that we had come up with a good proposal, and now it was up to the participants to make it a solution. . . . I trusted them." Disillusionment came when Young was invited to the first meeting of the reconstituted PAC in August 1987 to explain his committee's intent for funding the PAC and BJC.

"For all practical purposes I wasted more Cooperative Program money on air fare," he said. "It appeared to me that they had their minds made up and were not interested in what I had to say. . . . I felt exceedingly disappointed, heartsick, a bit angry, and felt that I had wasted nine months of my life, nine months of my church's precious time in my absence and thousands and thousands of Cooperative Program dollars."

Young said he told the PAC the study committee had discussed the issue of who would have control of the funds being sent to the BJC but made no recommendation on it.

"We decided to let the system work," he said. "The system was that the Executive Committee has been making those decisions for 50 years, and we would continue to let them make those decisions and let the Public Affairs Committee go to them."

Young said one of the PAC members told him, "I felt a whole lot better about this before you spoke to us." The

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Messengers face three big issues

(Continued from page 3)

Southern Baptist institution, for second VP.

In addition to the elections, messengers also will be called upon to ratify the nomination of members to serve on the 1989 Committee on Nominations.

Controversy surrounding the election of the 1986 Committee on Nominations resulted in a federal court lawsuit filed by four messengers. It was rejected by the U.S. Supreme Court in February 1988. The center of the dispute was a parliamentary ruling that nomination of a substitute slate was out of order.

Another expected point of controversy is the slate of nominations by the 1988 Committee on Nominations. Even before the list of some 240 nominations was released in late April, controversy swirled in Texas, Florida, Louisiana and Kansas-Nebraska over the nominees and the operations of the committee, which was headed by Raleigh, N.C., attorney Joseph Knott III.

Several members charged the work of the committee was "orchestrated" by conservatives and was unfair. Charges also circulated that nominations were made on the basis of whether the nominee had supported the conservative cause since 1979.

Rumors have circulated a "minority" report may be made by disgruntled committee members. Whether or not such a report is made, a new round of parliamentary wrangling is likely. In addition to that possibility, there is the potential that at least some of the nominees will be challenged from the floor.

There has possibly never been a minority report from the Committee on Nominations in many years, but there have been challenges in past years, notably 1981 and 1982. Most challenges in recent years have been unsuccessful. Because of rulings from the president, challenges have had to be conducted on a one-by-one basis, something most messengers have little patience for.

Challenges are expected at least to Paige Patterson, president of Criswell College in Dallas, and one of the architects of the conservative resurgence, who has been nominated to a term on the Foreign Mission Board; and retired Air Force Brig. Gen. T.C. Pinckney of Alexandria, Va., who has been nominated to a term on the SBC Executive Committee.

Patterson's nomination to the FMB was the topic of controversy inside the committee, and, because of his prominence in conservative leadership, has set off ire among moderates. Pinckney, chairman of the 1987 nominating committee, stirred controversy when a letter he had written to pastors in Virginia just before the 1987 state convention was made public. In it, he wrote of "controlling"

the Virginia convention and of placing conservative pastors in vacant pulpits around the state.

In addition to the "big three" items, messengers likely will face a series of other issues, including renewed strife over the embattled Baptist Joint Committee on Public Affairs.

Last year, messengers adopted a proposal to restructure SBC participation on the Baptist Joint Committee, a coalition of nine Baptist bodies in the United States and Canada. Almost immediately questions arose about funding and participation, resulting in a recommendation ties be severed between the SBC and the Baptist Joint Committee. The Executive Committee declined to recommend breaking the relationship.

This year, the question is expected to arise when the SBC Cooperative Program allocation budget is discussed. In the proposed budget, \$48,400 is cut from the BJCPA allocation, reducing it to \$400,000. Early indications signal a possible effort to restore the budget cut, and the idea has been supported editorially by at least one state Baptist newspaper editor.

Such an effort — successful or unsuccessful — could set off a renewed round of dispute over the highly emotional issues surrounding the Baptist Joint Committee, which has been under heavy fire from conservatives for several years.

Another possible point of controversy concerns the report of the embattled Christian Life Commission. Last year, Executive Director N. Larry Baker presented the report, which was followed immediately by a report by unhappy conservatives, then in a minority.

Since last year, Baker survived a 15-15 vote to dismiss him from his post, but in the weeks immediately preceding the annual meeting, has announced he will accept the pastorate of First Baptist Church of Pineville, La. Baker, who will not leave his CLC job until July 10, probably will present the agency's report to the convention, but rumors circulate there may be a repetition of last year's dual report.

Other items facing messengers: — Adoption of proposed \$145.6 million Cooperative Program budget, up 4 percent from the \$140 million 1987-88 budget.

— Deciding on bylaws to create the office of parliamentarian, and revising rules concerning times for introduction of business and a quorum for doing business at the annual meetings.

— Listening to singing, preaching and interpretations of the 1988 theme, "Pour Out Revival."

All in all, it promises to be a busy — and possibly controversy-filled — annual meeting, just like the last 10.

Guatemala station goes on air

LAS CASAS, Guatemala — After months of delay, the new Baptist radio station in Guatemala finally went on the air in March. Radio K'ekchi' is broadcasting to the 400,000

inhabitants of the K'ekchi' region. As soon as its new 5,000-watt transmitter arrives, the station will be heard in much of Central America.

SBC is having "a crisis of spirit," says Fuller

By Dan Martin

ROANOKE, Va. (BP) — The Southern Baptist Convention is "in a crisis of spirit," Charles Fuller, chairman of the SBC Peace Committee, said. Fuller, who has headed the 22-member crisis resolution committee since it was created in 1985, issued a statement to Baptist Press on the state of the SBC in advance of the annual meeting, scheduled in Henry B. Gonzalez Convention Center in San Antonio, Texas, June 14-16.

The committee, which presented its final report at the 1987 annual meeting in St. Louis, will report to the San Antonio convention on its new assignment of "observing the responses of all agencies, officers and other participants to the recommendations . . . in an effort to encourage compliance and foster harmonious working relationships among all segments of our Baptist family."

In issuing his statement, Fuller noted he "cannot speak for the Peace Committee, but I speak for myself. To be sure, my perspective is that of the Peace Committee chairman, but my remarks are not to be considered as conclusions of the committee."

He added he has attempted to keep faith with his statement that the committee would not be "a super committee or watchdog," and so has had "little to say about what I see as violations of those actions."

"But I feel some specific observations are needful in the face of the acceleration of political activity and the closeness of the convention in San Antonio," he said.

Fuller, who for more than a quarter century has been pastor of First Church, Roanoke, Va., and who has held a number of responsibilities in the Baptist General Association of Virginia and the SBC prior to his election as chairman of the Peace Committee, said:

"I am aware that individual conscience is prized among Southern Baptists and majority opinion does not always determine right over wrong. But I am struck with the number of us who seem to feel convention action means little if one does not agree with the decision."

"I recognize the limits of convention action. Local churches are not bound by it, and individuals are free to disagree. But what does cooperation mean among us if we intend to cooperate only with that with which we agree?"

"Certainly, there is a place for the so-called 'loyal opposition,' but just as there are some theological parameters among us, there are some political and behavioral ones as well."

Fuller continued by saying he personally believes "the Peace Committee report, adopted by the convention, can work, but not if we work against it, or work around it or work to accomplish goals other than the ones it proposes."

"In my opinion, we are in a crisis of spirit. There have begun alterations of our theological course. Now, I feel there needs to be an alteration to the course of our spirit. Charity is not a theological tenet; it is an evidence of conversion."

In dealing with the issues, Fuller also dealt with specifics:

"Recommendation VI, adopted by last year's convention, calls for specific actions by requesting efforts to depoliticize our situation."

"An appropriate response to those requests is not, 'I will if he does' or 'We won't if they don't.' To be sure, the convention action was to 'request' the discontinuance of heavy politics, but that's where the spirit, more than the letter, is crucial."

"In my opinion, there have been many violations of this area of convention action. The violations are to be found on both sides of our controversy, sometimes on levels which are not in the highest profile."

Among the specifics he cited:

— "There have been meetings this year in North Carolina, Georgia, Texas, New Mexico, and other places, where the purpose had political ends or were perceived as such."

— "I know Brig. Gen. T.C. Pinckney of Alexandria, Va., to be a genuine Christian, but his mailouts in Virginia I see as a break with the request of the convention. (Pinckney, a retired Air Force officer, mailed letters to Virginia pastors concerning 'control' of the state convention and the placement of conservative pastors in pulpits around the state.)"

— "Likewise, I see the use of mailing lists by a publication such as SBC Cause as another violation. (SBC Cause is a new magazine published in Jacksonville, Fla., and widely perceived as a political promotional piece for a potential conservative presidential candidate of the SBC.)"

— "In my opinion, a blatant violation is seen in the mailout of *Struggle for the Baptist Soul* in May of this year. (The brochure was included in a mailing from moderate leader W. Winfred Moore of Amarillo, Texas, supporting the moderate cause.)"

— "Although some of the state Baptist newspapers have made good-faith efforts to abide by the recommendations of the convention, others have insisted on the continued use of labels, which is a violation of the convention action. (The convention recommended cessation of use of such terms as 'moderate-conservative' and 'fundamental-conservative,' as well as other terms.)"

— "SBC Today uses the inflammatory reference, 'fundamentalists,' the Southern Baptist Advocate uses the intemperate term 'moderate/liberal.'"

Fuller also referenced involvement of denominational employees in the controversy by saying: "There can be no question that anyone has the right to speak out, but when a denominational executive or elected leader does it, he or she must consider the proportions of divisiveness which are prompted. This kind of sensitivity we need in a 'crisis of spirit.'" He also commented on a recommendation designed to help the SBC Pastors' Conference and SBC Forum "get together."

"The correspondence I have indicates an approach of the SBC Forum to the Pastors' Conference."

The position of the Pastors' Conference is; 'You left us. You are welcome to return.' The Peace Committee's intent was not the disbanding of one group or the official wedding of two. We felt they could undertake something together which we mutually embrace. I, personally, still think such is possible, perhaps in jointly sponsoring a great evangelistic rally in the convention city."

Fuller concluded his statement by saying:

"In the public domain, there is what is known as a 'citizen's arrest.' Perhaps a sanctified version of that is Southern Baptists' best hope. No committee can, or should, police the spirit and attitudes of our denominational family; but individual Baptists can refuse to allow fellow Baptists to get by with a spirit which is so close to the emotions it is not a good judge of its own intentions."

BJC controversy . . .

(Continued from page 4)

member, like the majority of the PAC, believed the funds formerly channeled directly to the BJC would now be under the PAC's control, Young said.

"They misunderstood the rules of the game when the rules of the game were explained to them," he said. "They didn't like it and decided they could do something to change the rules of the game a lot faster." He said he was stunned when, last October the PAC voted 8-4 to request the SBC sever ties with the BJC and asked for \$485,200 to fund the PAC as a new SBC agency in place of the BJC.

He does see a ray of hope in the Executive Committee. In February, it declined to act on the PAC's proposal to sever ties with the BJC, saying that more time was needed to evaluate the effectiveness of the changes.

"It is my hope that the Southern Baptist Convention will not withdraw at this time and will give this time to work," Young said. Three to five years are needed for every person involved, including members of other denominations, the BJC staff and the PAC, to study the issues and "keep up with the dynamics of what's happening in American government and politics," he said.

A minimum of three years also is needed, he said, "to allow our Public Affairs Committee the opportunity to broaden their vision and not just make a decision on a single issue within the scope of public affairs."

Young blamed a system that is "tightly and powerfully controlled" for the current situation, noting that at the St. Louis convention Southern Baptists re-elected to the PAC "the chairman and one member who had rotated off, both of whom spoke in our (fact-finding committee) hearings in Nashville and urged us to withdraw support from the Baptist Joint Committee." A third person elected also had testified against the BJC, he said.

In addition, three other people who had expressed opposition to the BJC in writing or in personal conversation



Cook's twenty-fifth

Freddie Cook, left, maintenance supervisor at Gulfshore, Mississippi Baptists' assembly grounds, receives his 25-year pin from Frank Simmons, Gulfshore manager. The 51-year-old Cook has worked for Mississippi Baptists for 28 years, but a mix-up in records delayed his 25-year pin.

were added to the PAC, he said. Because of the system, he said, "no one could stand at a microphone and give this information to the messengers. Consequently, all of them were elected without question."

The system gives the SBC president great power, he said, both through the appointive process and through parliamentary procedure at the convention.

In the past few years, the president has not allowed people challenging nominations by the Committee on Nominations to explain why a person is not qualified to serve; people can only present other nominees and tell why they are qualified, he said.

Messengers who don't know the background, he said, "say, 'We trust these people because they're protecting the Bible, and these people over there are liberals.' Then obviously they're just going to sit there and vote for whoever is nominated. So the president stifles any objection in the Southern Baptist Convention."

The answer, Young believes, is in the election of the president.

"Under the present system," he said, "electing a president of the Southern Baptist Convention who is not a part of the party in power is the only way to return the convention into the hands of the messengers."

During his remarks at the Pastor's Conference, Young endorsed fellow Phoenix pastor Richard Jackson of North Phoenix Baptist Church, for president of the SBC. "He is conservative in his theology," Young said, "and he is not obligated to any group or any party and would be answerable to the majority of Southern Baptists."

Young is preparing a letter to all Arizona Southern Baptist pastors, expressing many of the concerns he told the Baptist Beacon. He is planning to tell the pastors this is the first time in his 33 years of ministry he has ever written a political letter.

Elizabeth Young edits the Arizona Beacon.

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Controversy Capsules

(Continued from page 3)

more than \$1 million to the Cooperative Program.

Richard Jackson, candidate for SBC president, is pastor. The Forum is an organization of moderate pastors.

Crisis III

Volume three of a self-published series by James Hefley called "The Truth in Crisis" is out. Included is an analysis of events concerning trustees and staff at the Christian Life Commission, the Baptist Joint Committee, and Southeastern Seminary.

In Hefley's closing he wrote: "In St. Louis, many had hoped that implementation of the Peace Committee report would have solved the problems. It has not because the recommendations have not been acted on in many Southern Baptist entities. Conservatives are hoping that the 1988 San Antonio convention will move the implementation along. Moderates are balking at the theological recommendations."

Rogers' prediction

Last month, BP ran a story about Adrian Rogers' first overseas missionary visit which was to Mexico, Brazil, and three African nations. Missionaries asked the SBC president what would happen if Richard Jackson were elected to succeed Rogers. He predicted Jackson's election would likely mean "10 more years of warfare in the convention." And he said if Jerry Vines wins, he believes the fighting will be almost over and Southern Baptists can get back to concentrating on missions.

Asked if there is room for people with varying biblical interpretations to work together as long as they accept the lordship of Jesus Christ, Rogers said that Southern Baptists can accommodate a wider theology but to do so would "slow the train down."

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Doctors and dentists hear world renowned Paul Brand

By Anne W. McWilliams

"The great gift that the Holy Spirit gives to us is sensitivity," the noted doctor, Paul Brand, said to those gathered for a dinner meeting of the Mississippi Baptist Medical-Dental Fellowship and Baptist Nursing Fellowship at First Church, Jackson, on May 5. Members of this fellowship participate in volunteer missions projects, in the U.S., and other countries.

"You have contacts," he continued. "Use those contacts and the Holy Spirit will make you sensitive to the needs of people. You have to be in a certain place and with your sensors out before you know what it is the Lord wants you to do."

Paul Brand is retired Chief of Rehabilitation branch of U.S. Public Health Service Hospital, Carville, La., also he was clinical professor of surgery at LSU Medical School. Of British nationality, he was born in India, July 17, 1914, where his parents were missionaries. In London he received his medical and surgical training.

He is known for his 18 years of pioneering research on the disease of leprosy in India, where he taught surgery at Christian Medical College, an international Christian enterprise. He has attained world stature as a hand surgeon. Among his many writings are two books co-authored with Philip Yancey, *Fearfully and Wonderfully Made* and *In His Image*.



Paul Brand

"It is very important," he said, "when you go overseas, or on mission here, to go not as a 'great doctor,' but as 'just me,' — a simple person, as an individual — to touch another individual's life."

"In being a missionary you have to appreciate what is already being done there. Learn what is important to the people. Learn their customs. Be sensitive to the people."

He recalled that the first need he was aware of concerned feet — when he saw cases of club feet while he was in medical school in London. Then God led him to an interest in leprosy. He said he remembered how his

mother, known as Granny Brand, touched people with love, including those with leprosy.

Brand referred to the lame man at the Beautiful Gate of the Temple, and how that Peter and John, sensing the man's need, healed him. "They did what they could. Peter didn't leave the lame man, but reached down and took his hand. He touched him, in one-to-one personal contact. And then the man went into the temple with them, walking, leaping, and praising God."

Rehabilitation, the doctor said, has been his joy for many years — rebuilding hands, feet, lives. "It is a new joy, a better life for the people you have touched. The man walked and then he leaped! Something new had happened! And then praising God, he went straight away to the temple to worship God."

"Peter and John went with him into the temple. After physical healing, then the spiritual. . ."

Others on program included Bruce Adkinson; Henry Love of the national BMDF; Bill Boteler; Martin Chaney; and David Carner, outgoing president, who presented the new officers; Paul Van Landingham, president; Anthony Presley, vice president; Mitch Hutto, secretary; Lee Cope, project coordinator.

The Vacancy Quartet from Brookhaven sang barbershop and sacred numbers. One of them explain-



Physician Paul Brand, left, talks with Bill Boteler, right, Jackson dentist.



The Vacancy Quartet sings.

ed their name: "Every hotel and motel, almost, has a sign, 'Vacancy.' So we thought if we had that name, we'd get plenty of free advertising."

Foreign needs mentioned included a dental team in Honduras and the need for 'anybody from any field at

any time' to work at the Baptist Hospital in Bangalore, India.

In Mississippi, the fellowship has a project taking shape at Crestwood Baptist Center in Jackson, to open a medical and dental clinic, probably this summer.

Letters to the editor



American Church sought Editor:

I write to appeal for a temporary placement as an assistant pastor.

I am the pastor of a Baptist Church in Cape Town, South Africa, who in November and December of 1988 may take two months long leave. I have served this church for five years, and under God the church has grown and we have recently called a second pastor.

I am keen to be involved in a North American church that has a vision for growth and that is growing vigorously. I want to be exposed to new ideas to enhance the ministry of this church and my own skills.

I am 39 years old, married, with three children; and I want my family to accompany me. I have been a pastor for 12 years, and I consider my strengths to be expository preaching, motivation, and pastoral care. I am also a qualified E.E.3 teacher/trainer.

The churches I would be interested in corresponding with will be:

Conservative evangelical theologically.

Less than 500 in attendance but growing vigorously with a vision to become a large church

A senior pastor who is a pulpit evangelist from whom I could learn. Preferably running a successful E.E.3 or similar program.

We will cover our own travel costs

to and from the USA; but we would need housing, transportation, and a salary to cover living costs. (Current exchange rates make it impossible for me to live in North America for that period relying on my own finances).

My elders and deacons are keen for me to gain further experience and have heartily endorsed my application.

E. D. Marshall, pastor
Durbanville Baptist Church
Durbanville 7550
Cape Town, South Africa

Air Force BSU

Editor:

The Baptist Student Union of the Air Force Academy would like to contact the men and women coming to the academy this July. We would like to meet their planes, provide transportation and lodging, and help them to report to the academy at the required time. If pastors, parents, friends, or the new cadets themselves will contact us with name and address, we will correspond to secure flight arrival times and provide further information.

The Academy Baptist Student Union is a widely recognized organization and is here for the purpose of contributing to the cadet's spiritual growth. Through the support of our Home Mission Board, Colorado Baptist General Convention, and Pikes Peak Association, the BSU has

proved a most effective ministry. We seek to minister to cadets through involvement in Bible study, discipleship, church involvement, worship, and mission endeavors. We invite all new incoming cadets to join with us.

Also, for everyone attending West Point or the Naval Academy, similar ministries are provided. At West Point contact Alton Harpe, 11 Washington St., Cornwall-on-Hudson, NY 12520, (914) 534-7954. At the Naval Academy contact Dick Bumpass, 201 Hanover St., Annapolis, MD 21401, (301) 263-0963.

Dwain Gregory, Director
Baptist Student Union
550 W. Woodmen Rd.
Colorado Springs, CO 80919
(303) 599-9094

Back to our "roots"

Editor:

Pastor Albert McMullen's letter appearing in The Record of May 19th sure struck a responsive chord with me. I quote him, "When the 'conservatives' send out tapes or literature, it is political; but when the 'moderate-liberal' group sends it out, they are simply calling Southern Baptists back to their roots."

I attended a meeting billed as a "Baptist Heritage" affair where the agenda was billed as "all you ever wanted to know about Baptists and were afraid to ask."

It turned out to be a "conservative" Continued on page 8)

Colorado Baptists avert dropping WMU director

DENVER (BP) — Financially troubled Colorado Baptists have stepped back from a proposal to drop the Woman's Missionary Union director from their state convention staff.

Instead, they have called for financial commitments from Southern Baptists across the state, seeking to eliminate their crippling debt.

In April, the Colorado Baptist General Convention executive board's finance committee made a motion to cut \$50,000 from the convention's 1988 budget, reported CBGC Executive Director Charles E. Sharp.

That budget is \$2.4 million, with Colorado Baptists expected to raise half and other sources, particularly the Southern Baptist Home Mission and

Sunday School boards, expected to produce the balance.

The administrative/personnel committee decided to cut some programming and to cut the WMU director effective July 1. The rationale behind the proposal is that Sharp and WMU Director Sydney Portis are the only CBGC staff members funded by Colorado Baptists, Sharp said. Other staffers' salaries are supplemented by the Home Mission and Sunday School boards.

But during a called meeting May 12, the executive board voted to cut some supplemental program functions and approved six immediate steps and three long-range proposals to ease the budget crisis without dropping the WMU position.

Larry Baker accepts call to Pineville, La. church

By Tim Fields

RICHMOND, . Larry Baker, executive director of the Southern Baptist Christian Life Commission in Nashville, will become pastor of First Church, Pineville, La., effective July 10. Sarah Frances Anders, chairperson of the church's pastor search committee, said members of the church voted 'overwhelmingly' Sunday, May 15, to call Baker as pastor of the 3,080-member church.

Baker's acceptance of the Pineville pastorate comes only 16 months after he was elected to the top post of the moral concerns agency for the 14.7-million-member denomination.

Baker was elected Jan. 15, 1987, on a 16-13 vote during a special called meeting. His election as the fourth executive director of the agency came after some trustees questioned him (Continued on page 8)



Faces and places

by Anne Washburn McWilliams



A trip I'll never forget

The first day I ate tuna fish that made me sick; the second day I lost my watch; no day, or night, did I get more than three hours sleep; a lot of the time, as a result, I felt like a zombie. But my trip to Richmond, Va., for the centennial celebration of Woman's Missionary Union, SBC, is a trip I'll never regret — or forget.

By bus it's 935 miles from Jackson to Richmond. W. D. and Mama and I went on excursion to Birmingham May 10 so that Mama could see the WMU headquarters building and sit on the Patterson Porch. Four Mississippi buses stopped there. Another was enroute from Broadmoor, Jackson. I boarded No. 1.

The youngest on the buses was Madelyn Fancher, Jackson, age 9, granddaughter of Wilda, our state WMU president. The oldest was Harriet Barnes of Columbus, age 92. Sister of John Barnes, long-time pastor at Main Street, Hattiesburg, she carried the banner for Lowndes County.

We spent a night in Atlanta and toured the Home Mission Board. Around 9 Wednesday night we arrived in Richmond. Next morning, as usual, we got up at 5:30. We were scheduled as the first group in line to tour the Foreign Mission Board (6,300 toured the board's home office in Richmond May 10-15. More toured there May 12 and 13 than in a typical year). I was in the first group of ten to go through on Thursday (they called our group Zambia) while others waited under tents on the parking lot. A new group began its tour every three minutes! That day, they say, 1,600 toured, and the next day 3,200! Employees had it all organized so efficiently that it ran like well oiled machinery — but machinery with personality.

My roommate was Violet Kersh, member of Rock Hill Church, Rankin County.

Friday — early — we visited the Missionary Learning Center in its rolling green setting 20 miles from Rich-



Clara M. Trest of Lena and Annie Nabers of Yazoo City wear dresses they made 25 years ago for the 75th anniversary celebration of WMU. Mrs. Helen Fling challenged them at Ridgecrest to go home and make a dress for the 75th, and keep it for the 100th. They did. The front of Clara Trest's dress is made from a feed sack.

mond. Mel Plunk, the director (many Mississippians met him in Argentina when he was a missionary there) welcomed us. I looked for Indy and Charles Whitten, missionaries-in-residence at the Learning Center during this, their first year of retirement. But I didn't see them. I had just picked up my first copy in Birmingham of the book I wrote last year about them — *Sent to Love* — and was excited that it would be on display for the first time at the book store in Richmond.

I must say my hat is off to Jan Cossitt, Monica Keathley, and Trish Simmons, all WMU consultants, and Wilda Fancher for keeping us women on the buses entertained, healthy, and all together. I already appreciated them and Sue Tatum, our state centennial chairman, but now I do even more. After the Friday night session, around 10 o'clock, we were loading our bus. All were accounted for but one woman. Jan asked a policeman if he had seen a little short woman go by. He answered, "Lady, I've seen a million little short women go by!"

Friday noon we had to dress for the Celebration in the Park and also for the evening service, for our bus would not return to the motel in between. What should I wear? I looked out the window. Most of the women had on period costumes. Rebecca Williams of Gautier was wearing a long black lace dress, with gloves and parasol to match. My "centennial" outfit was one I'd bought at Sears perhaps 20 years before, red with lace at the neck and sleeves, reminiscent (I imagined) of the 1800's.

I donned the red dress, but the minute I walked into the press room,

I knew I had made a mistake. I should have worn a suit and come looking as if I intended to work. One woman on the bus had said to me, "Doesn't it make you feel young that you can still get into it?" I had told her the origin of the dress, but I didn't admit that I was about to choke to death, the high neck cutting my throat and the sleeves so tight I could hardly bend my elbows.

As I walked through the exhibit hall with Pattie Dent, I met Lila Mefford, retired missionary to Spain. She said, "Oh, you're supposed to be out here at this table signing books with Charles and Indy!" Of course, I was thrilled to be signing books for all those people from everywhere who knew the Whittens. (I don't have any children, but I think an author feels somewhat about a new book as a mother must feel about a new child). And in one of my life's most exciting times, there I sat in my 20-year-old dress, choking half to death and struggling to bend my elbow!

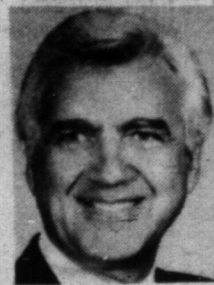
Two women at Celebration in the Park had on dresses older than mine though. They made theirs for the 75th anniversary celebration of WMU. (See photo).

A wedding veil on display in the Arkansas booth was one worn by Frances Landrum when she married Wilfred Tyler, late president of Blue Mountain College. At least 60 WMU brides have since worn that veil. One of them was Thelma Frith who married Albert Bagby. In her testimony at one of the sessions, she told about being appointed a missionary and becoming engaged, both during the Golden Jubilee of WMU, 50 years ago. A few months later, she married Albert, and they served in Brazil.

(Continued next week)

Tom Berry moves to Louisiana

Thomas A. Berry, minister to the deaf, at Woodland Hills Church in Jackson for the past six years, has



Berry

resigned to accept a position with the Louisiana Baptist Convention. On June 1, he became director of endowment and Capital Giving for the Louisiana Baptist Foundation in Alexandria.

Berry will continue to serve the largest deaf congregation in the state through mid-July, commuting to Jackson on weekends. Berry has led the deaf congregation of Woodland Hills in growth and development in several areas. A chapel for Sunday morning worship services of the deaf was built and furnished; stained glass windows given by deaf and hearing members of the congregation will be dedicated within

Thursday, June 2, 1988

BAPTIST RECORD PAGE 7



Mel Plunk, director of the Missionary Learning Center, Rockville, Va., welcomes a group of Mississippi women. Plunk is a former missionary to Argentina.



Mississippi women wait under a tent on the parking lot, to tour the Foreign Mission Board headquarters in Richmond. Jan Cossitt, state WMU Acteens consultant, clowns in the foreground.

World Vision: back to Vietnam

HANOI, Vietnam (EP) — World Vision President Robert Seiple recently returned from a visit to North and South Vietnam where he met with government officials who encouraged the return of the international humanitarian agency to the war torn country. World Vision has not been in Vietnam since 1975, when the organization pulled its workers out of the country as North Vietnamese military forces entered Saigon.

"Vietnam is worse off today than it was 20 years ago," said Seiple, who

flew 300 combat missions over North Vietnam as a U.S. Marine pilot during the war.

"The cities are decaying," said Seiple, who described the living conditions as "tenuous." He reported seeing 120 people crammed into one house in one area, and said major metropolitan centers are in danger of turning into massive slums. "Despair is beginning to set in. This is country that essentially won the war and is losing the peace."

Berry, a native of Oak Grove, La., is a graduate of Louisiana College and New Orleans Seminary.

"Superstition is foolish, childish, primitive and irrational — but how much does it cost you to knock on wood?"

— JUDITH VIORST

"A child is a person who can't understand why someone would give away a perfectly good kitten."

— DOUG LARSON

The increasing Christ

(Continued from page 2)
the bridegroom.

Then he uttered the last words John's Gospel records as coming from him. Literally, "He must go on increasing, but I must go on decreasing" (v. 30). What a fitting climax to

a glorious ministry! His words should characterize the life of every Christian.

Hershel H. Hobbs is pastor emeritus of First Church, Oklahoma City.



Rebecca Williams of Gautier wears a black lace outfit and shelters herself and Mrs. Juanita Hight of Louisville with her black lace parasol.

Brotherhood trustees pay tribute to Godfrey

By Jack Childs

RICHMOND, Va. (BP) — Southern Baptist Brotherhood Commission trustees took time out from celebrating the 100th birthday of their sister organization to pay tribute to the life of the late commission First Vice President Norman Godfrey.

Brotherhood trustees met May 13-14 in Richmond, Va., joining in the celebration of the 100th anniversary of the Southern Baptist Woman's Missionary Union, but the life and ministry of Godfrey was on their minds.

Godfrey and his wife, Nancy, were found dead in their Memphis, Tenn., home May 4. Police investigators said Mrs. Godfrey apparently shot her husband and then took her own life.

Trustees dedicated a portion of

their meeting to remembrances of Godfrey, 52, a 27-year employee of the commission. They unanimously passed a resolution of appreciation for Godfrey and voted to commission his portrait, which will hang in the commission offices in Memphis.

William O'Brien, Southern Baptist Foreign Mission Board executive vice president, presented a plaque of appreciation of Godfrey's life and ministry from the board to commission President James H. Smith.

The plaque's concluding statement reads, "We are grateful for the richness of our relationship with him and for the contribution he made to the cause of missions as a representative of the Brotherhood Commission and as an ambassador for Christ."

Brotherhood trustees also voted to establish a Norman Godfrey Seminary Apprentice Scholarship Fund. The fund is to provide seminary students interested in Brotherhood careers with internship placements at the commission. Trustees set aside \$1,000 for the memorial and established procedures for receiving additional funds.

In other actions, trustees approved a 1988-1989 operating budget of \$3,139,800. It includes projected income of \$986,800 from the Southern Baptist Cooperative Program unified budget and \$2.09 million from sales of literature and merchandise.

Jack Childs writes for the Brotherhood Commission.

Larry Baker . . .

(continued from page 6)

and took issue with his stand on abortion, capital punishment, and women in ministry.

Baker's 14-month tenure as executive director has been marked by opposition from some trustees. The controversy peaked last September during the annual trustee meeting when Baker survived an attempt to fire him on a 15 to 15 vote.

Tim Fields writes for the Christian Life Commission.

Letters to the editor

(continued from page 6)

bashing." The first speaker stated that there were two groups of Baptists today. He chose to call them "Real" Baptists and "Irregular" Baptists. I inferred he was a "Real" Baptist.

The second speaker said that the cause of the present controversy was "power and politics," nothing else. I again inferred that this applied to conservatives, not moderate-liberals.

When questions were called for, I asked if the former seminary professor had ever known of any other professor who had attempted to explain the miracles of the Bible as

natural, not supernatural, events.

His first response was to the effect that everyone believed in miracles . . . that life itself was a miracle. When the question was repeated since his response did not address the issue, he mumbled something about "interpretation played a part."

So watch out if you attend one of these "back to our roots" meetings, and watch out about those questions you "were always afraid to ask!"

Roy V. Sims
Jackson

Senior Adult Corner



"Fishing in the Spring" was the theme for the Widows and Widowers Banquet held at Phalti Church, Jefferson Davis Association, April 29. This is the 10th year the Sonshine Sunday School Class has sponsored the banquet for these special people. A group of senior adults from Prentiss Church presented a skit entitled "Successful Operation" followed by a mini concert by Tom and Beverly Mercier.

Pictured, front row, left to right, are Jewel Booth, Lozelle Parish, Lucille Parish, Lura Lee Parish, Hazel Speights and Kathleen Polk. Back row, left to right, Liz Walden, Susie Butler, Amanda Hutto, Nannie Thompson, Bobbie Garner, Helen Parish, Mabel McQueen, Beulah Butler, Tommy Burrow, and Geraldine Parish.

John Sharp and Ben Yarber have been nominated as outstanding small church pastors for national consideration in a promotion by the Sunday School Board. Sharp is pastor of Sebastopol Church; Yarber is pastor of Canaan Church, Columbus. The two have been invited to be guests of the Church Administration conference at Gulfshore, July 11-13.

DALLAS (BP) — Three catalytic missionaries have been recognized for outstanding service by the language missions division of the Southern Baptist Home Mission Board. They are Ignatius Meimaris of Boston, the HMB's first missionary to the Greeks, David Anguiano of San Diego, who develops Hispanic congregations, and Dennis R. Kaz of Columbus, Ohio, who develops ethnic congregations.

MAYFIELD, Ky. (BP) — LaVerne Butler, pastor of Ninth and O Baptist Church in Louisville, Ky., has been elected president of Mid-Continent Bible College here.

Mid-Continent College, 39 years old, is supported by 14 Baptist district associations in Kentucky, Illinois, Missouri and Tennessee. It is governed by 28 trustees, two from each of the 14 associations. It has about 200 students and a budget of \$500,000 per year.

Steve E. Lammons of Yazoo City received the bachelor of theology degree from Baptist Bible Institute during graduation exercises on May 20. The school is in Graceville, Fla.

Concert pianist Dino Kartsonakis will be featured in a concert of sacred music June 2 at First Church, Long Beach. The concert will begin at 7:30 p.m., and the proceeds will go to help six-year old Tony Serrato, who is suffering from metachromatic leucodystrophy. A bone marrow transplant is his only hope, according to doctors. The pastor, David Spencer, is chairman of the Tony Serrato Fund Raiser, Box 1364, Long Beach 39560. Tickets are available at the church office.

Revival dates

Friendship, Grenada: June 5-10; services, noon and 7 p.m.; Cliff Estes, evangelist; Ray Mears, music; Sherman Barnett, pastor.

Leaf River, (Smith): "Young at Heart" June 19-24; Sunday, 11 a.m., 7 p.m.; Mon.-Fri., 10:30 a.m., 7 p.m.; Herman Solle, Huntsville, Ala., evangelist; C. H. "Pop" Stone, music; both men are in their eighties and still being used by the Lord; Edd Holloman, pastor.

Shiloh (Winston): June 5-8; Memorial Day, June 5; Danny Lanier, Little Rock, speaker; Steve Moore, pastor.

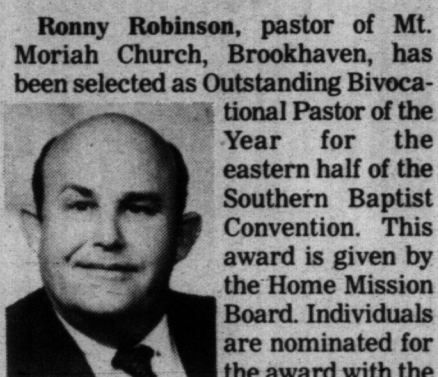
Just for the Record

Vacation Bible School will be held at First Church of Runnelstown, June 6-10, from 8 a.m. to 11 a.m. daily, for nursery age through age 11. Mrs. Alma Lee Havard will be director of the school.

Names in the news



Three writers from Mississippi recently attended the 1988 Writers Conference at Woman's Missionary Union, SBC, in Birmingham, Ala. More than 60 writers from all over the United States participated in workshops which gave instruction and preparation for writing materials for the 1989-90 church year. Seated left to right: Betty Smith, Jackson; Pam Randle Keith, Clarksdale; and Indy Whitten, native of Louisville, who as a retired missionary is this year missionary in residence at the Missionary Learning Center, Rockville, Va.



Robinson will be presented this award during the Home Mission Conference at Ridgecrest, N.C.; Thursday evening, July 14. There are over 10,000 bivocational pastors in the SBC and 500 in Mississippi. Mt. Moriah Church has allowed the pastor to work outside the church since calling him 12 years ago. Last year the church averaged 140 in Sunday School.

FORT WORTH, Texas (BP) — Mac Sisson, assistant director of public relations at Ouachita Baptist University in Arkadelphia, Ark., has been named director of public relations at Southwestern Seminary.

Terri Higdon, church organist at First Church, Richland, has been chosen as Rankin County School District Teacher of the Year. She earned her bachelor's degree in elementary education with honors from Belhaven College and holds a master of education from Mississippi College.

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Staff changes

BAPTIST RECORD PAGE 9

Thursday, June 2, 1988



Four generations attend Lebanon celebration

Mrs. Ralph (Cora Joyce) Davis, retired missionary to Ghana, poses with her daughter Mrs. Richard (Nan) Davis, her granddaughter Joy Davis, and her great-aunt, Mrs. Irma Slade, at the Lebanon Baptist Association Centennial Celebration which was held on May 14, at Temple Church, Hattiesburg.

Lebanon Baptist women see centennial telecast

Baptist Women participated in the Lebanon Association Woman's Missionary Union Centennial Celebration on May 14 at Temple Church, Hattiesburg. They viewed the national centennial celebration in Richmond via satellite on BTN.

Preceding the telecast, the women looked at exhibits and displays from yesteryear. An antique 1929 Model A car, belonging to Buddy Myrick, was parked outside. Several of the women wore period costumes.

The women brought their lunches in boxes reminiscent of box suppers.

Mrs. Nina Hinton received the prize for the best decorated box. Pink lemonade was served with birthday cake. Mrs. Dorothy Ware, Mrs. Carolyn Howell, and Patsy Howell, representing three generations of their family, presented songs of yesteryear.

A choral reading on the theme, "A Century to Celebrate — A Future to Fulfill," was presented by Mrs. Wynona Cress and Mrs. Yvonne Wilson. Mrs. Cora Joyce Davis, retired missionary to Africa, gave a challenge in prayer, "As We Enter the Second Century."

Homecomings

Mt. Zion (Lincoln): June 5; Sunday School, 10 a.m.; worship, 11 a.m.; lunch to follow in fellowship hall; memorial service and business meeting, 1:30 p.m.; Wayne Kimbrough, pastor.

Linn, Doddsville: June 5; all day services will lunch at noon; J. I. Jacobs, guest speaker.

East Side Church, former Second Church, Belzoni: June 5; 9 a.m., registrant; 10, Sunday School; 11, guest speaker, James Burrell; 12, dinner and fellowship; 1:30, guest speaker, Tommy Arrinder; 2, singing; 3, guest speaker, Hal Bates. Louis Barmer, pastor.

Woodhaven, Ocean Springs: June 5; Tracy W. Martin, pastor, will conduct morning services, followed by dinner in the activities room; special music and singing will follow in the afternoon; special music will be under the direction of Burl Cooley, minister of music.

Bethesda, Terry: June 5; services 11; lunch served in fellowship hall after service; Charles Gammel, former pastor, message; Scott W. Hamric, pastor.

West Salem (Greene): June 5; 11:00 a.m.; special speaker, Bill Raley; lunch followed by afternoon singing with special guest, Heaven's Echoes.

Main Street, Goodman: June 5; services, Sunday School, 10 a.m. and worship services, 11 a.m. and 1:30 p.m.; worship services will be conducted by former pastors and music directors; lunch will be served following morning worship service; Ray Allen, pastor.

Chester, (Choctaw): memorial June 5; 11 a.m.; speaker, James Sanders; Ken Harrison, pastor.

White Bluff, Foxworth: June 5; Sunday School, 10 a.m.; worship, 11 a.m.; church-wide meal served at noon; singing, testimonies, and fellowship, 1:30 p.m.; Marion Graham, pastor.

"Association was a verb before it was a noun. It was something churches did together — for each other and the world and the kingdom of God — before it was something they formed together." — Walter Shurden

Mississippi Baptist activities

June 5 Religious Liberty Sunday (CAC Emphasis) Baptist Record Sunday (BR Emphasis)

Robert L. (Bobby) Smith has accepted the call as pastor of New Zion Church, Monticello.

He has served as pastor of Nola Church, Lawrence Association; Stronghope Church, Wesson; Parkway Church, Kosciusko; and New Hope Church in Marion County.

Smith is a graduate of Mississippi College and New Orleans Seminary.

His wife is the former Nina Nations of Brookhaven, and they are the parents of three children: Kristi Nance, Todd Smith, and Connie Smith.

Barry A. Clingan has resigned the pastorate of Lincoln Road Church, Hattiesburg, to accept the call of associate pastor at Hixon Central Church in Chattanooga, Tenn.

Lincoln Road, Hattiesburg, has called Jeff Herrington as minister of music and youth. He is currently a junior at the University of Southern Mississippi where he is majoring in the area of church music. Herrington is a native of Sumrall.



James C. Edwards, pastor, White Oak Church, receives check from Stanley Fitzgerald establishing the trust fund.

New Orleans plans luncheon

NEW ORLEANS — New Orleans Seminary will hold its annual alumni luncheon at 12:45 p.m. Wednesday, June 15, 1988 at the Marriott Hotel, 711 East Riverwalk, San Antonio, Texas, during the annual meeting of the Southern Baptist Convention.

The luncheon will feature the celebration of New Orleans Seminary's "Victory Year" as the second largest seminary in the world (total, non-duplicated head count enrollment), and the recognition of two distinguished alumni.

Cost will be \$12 per person in advance, and \$15 the week of the convention. Send ticket requests and payment to the Alumni Office, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126.

Graduation exercises held at Clarke College

Graduation exercises were held at Lott Fine Arts Building auditorium on the Clarke College campus on May 12 at 4 p.m. Twenty-four graduates were awarded associate of arts degrees.

Eddie Smith, president, East Central Community College, was guest speaker. Welcome was given by Lewis Nobles, president of Mississippi College and Clarke College. Degrees were presented to graduates by Charles Martin, academic dean of Mississippi College, and James C. Read, dean of Clarke College.

An outdoor reception was held following this service for graduates and guests.

Ronald E. Bishop is pastor of Salem Church, Collins. A native of Jones County, Bishop was licensed and ordained to the ministry by the Fairfield Church near Moselle. He is a graduate of Jones Junior College and William Carey College, and earned the master of divinity and doctor of theology degrees from New Orleans Seminary.

He has served churches in Mississippi and Louisiana, including Dublin Church, Prentiss, and most recently Plainview Church, Bogalusa, La. Bishop is married to the former Deborah Wade of Jones County. They have two children, Amy, 7, and Reuben, 3.

Bishop

Retired teacher establishes trust fund

F. Stanley Fitzgerald began his teaching career in 1931 at White Oak High School in Smith County. He had graduated from Mississippi State College and this was his first position as "agriculture teacher." He taught in this position, 1931-35. Many boys that he taught are still living in and around this area.

Some time before his wife's death on Nov. 22, 1978, Fitzgerald and his wife made some plans. Now he is completing them.

He has set up the "Stanley and Erva Mae Fitzgerald Perpetual Trust Fund" for the White Oak Baptist Church.

This was done in recognition and appreciation of the love, care, and friendship shown them during the four years that they lived and worked among the people at White Oak according to Fitzgerald.

Clarke County passes motion

Clarke County Baptist Association approved a recommendation to "request the Mississippi Baptist Convention to take all necessary action to restore the Convention's Administrative funding of Clarke College, Newton, Mississippi, to the pre-1983 level, thereby enabling the college adequately to maintain its distinctive character and fulfill its qualitative educational ministry to Baptist young people."

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Living in God's will — imperative for believers

By M. Dean Register

The esteemed Baptist preacher, George W. Truett, frequently reminded people that "the will of God is not always easy, but it is always right." Jim Elliot, the beloved young missionary to the Auca who was speared to death, once wrote in his journal, "the will of God is always a bigger thing than you bargain for." Three beautiful truths emerge from the life and testimony of these men: (1) God's will is sometimes difficult, (2) his will is larger than we think, (3) his will is always right and perfect for us.



Register

Their experience points to the biblical records in Romans 12:1-13 where Paul appeals to us to conduct our lives in a way that is pleasing to God. Living according to God's will is imperative rather than optional for believers because when we fail to live according to God's will, we sin.

Obedience to God's will involves a sacrifice. Paul calls for Christians to present their "bodies a living sacrifice, holy, acceptable un-

LIFE AND WORK

to God" (Rom. 12:1b). The language is clear and strong. The term "body" refers to the whole self and this self-sacrifice is characterized by activity (living), consecration (holy), and approval before God (acceptable).

Paul must have presupposed that we would ask how such self-sacrifice is to be achieved, so in Romans 12:2 he explains how we go about proving God's will: "be not conformed to this world, but be ye transformed by the renewing of your mind." No one will ever know the will of God for his or her life apart from an unrelenting desire to live within God's will. College students often ask, "How can I know God's will for my life? If I knew it, I would live it."

The truth of the matter is this: live God's will first and he will show you the details later. If you wait to live his will until you know every detail about it you are not walking in the light you already have.

Obedience precedes understanding. The Greek work for "transformed" is *metamorphousthe*, which expresses the idea of a metamorphosis — a change of mind and body

in surrender to God's purpose. The world teaches us a set of values and a way of reasoning that does not equate with the foolishness of the cross. But God's way is different. It is impossible to know and live God's will while remaining conformed to the world's agenda.

While urging Christians to pursue God's will, Paul reminds them of the qualities of character that accompany people who live for God. Romans 12:3 underscores "humility." Believers should never display a haughty attitude. Those whose lives have been presented sacrificially for Christ do not boast of their spirituality, ability, or prestige. They boast only about the mercy of Jesus regarding their own unworthiness.

Romans 12:5 stresses the importance of "unity" because we are members "one of another." Teamwork is essential among Christians. I should rejoice over God's work in you and you should do the same for me. Obviously, we are not all alike. We have different personalities and gifts.

Romans 12:6-8 points out the importance of unity even in the midst of a diversity of gifts: prophecy, teaching, exhortation, giving, leadership, and mercy. Paul's list is not exhaustive, but representative of the truth that whatever

God intends for us through the gifts he has given us should be used for his glory and our edification. Romans 12:9-13 illustrates the practical imperative of the will of God. Notice that "love" leads the list: "Let love be without dissimulation" (Rom. 12:9). The word dissimulation means hypocrisy or pretention. Love is the distinguishing mark of a person in the center of God's will. Pure love will manifest itself in zealous service.

The command, "not slothful in business," can be translated "not lagging in zeal" and reminds us to be zealous in obedience to God's will. Tribulation may be involved when we live for Christ. In order to triumph over our troubles we must maintain a strong prayer life because communication with God enables us to know him and to comprehend his desire for our daily lives.

Regarding God's will, it is helpful for me to remember that if my request is wrong, God will say "no." If the timing is wrong, God will say "slow." If my intention is wrong, God will say "grow." But at all times God says "go" to that which is true to his word and honorable to his cause.

M. Dean Register is pastor, First, Gulfport.

Jesus responds to doubt, rebukes cities for rejection

By Gayle Alexander

Matthew 11:2-30

The ministry of Christ precipitated various responses from caution, to violence, to rejection, and to trust. There is some question as to John's dilemma over the identity of Jesus. "Art thou he that should come, or do we look for another?" The situation is best understood as a growing doubt on John's part. He had begun with the faith that Jesus was the messiah but the approach Jesus made to that role created many questions in



Alexander

John's mind. Remember, John saw the messianic kingdom in terms of judgment.

The word for "another" means another of a different kind. John expected a messiah different than Jesus presented himself. John wanted a take-charge messiah to set all matters straight. Surely a messiah would free him from prison. Jesus was assuming too humble a role. Jesus's answer to John was to be found in the same deeds which John would recognize as messianic credentials. Jesus's ministry was to heal, cleanse, restore, free, and empower all

who would receive him. Jesus declared blessed those who did not stumble over his suffering servant role ministry. Later, Jesus defended John against any suspicion that he was weak or vacillating because he questioned the identity of Christ.

Jesus in his acknowledgement of John (7-15) exposed John's limitations, but also, he commended him with a high tribute. John was the dividing line between the old and the new age. He was a prophet, and more. He was the messenger announced by Malachi to prepare the way for the Lord. He was at the end of a long line of prophets but belonged to the age of promise, not the age of fulfillment. However, for all of his greatness, the least in the kingdom was greater than he because Jesus brought in the new age of the kingdom through his death and resurrection, but those events were beyond the life span of John.

Men taking the kingdom by violence (12-15) should be understood in the sense that the response to the coming kingdom had been a violent one, either by vicious opponents seeking to destroy it, or by enthusiastic supporters, such as the zealots, seeking to make it serve

their purposes. The latter were seeking to make the messianic kingdom a political one. They even sought through armed revolt to precipitate the messianic kingdom. This gives reason why the Jews also had difficulty with Jesus's identification of Elijah with John, a man who was in prison.

The people rejected both Jesus and John (11-16). Disagreeable and fault finding children were typical analogies of the generation of Jesus's day. They were like children who could not decide what games to play, whether wedding (piped, danced), or funerals (mourned, lamented). The application was apparent. They accused John of being too stern and ascetic in his religious faith (funeral). They charged Jesus with being a glutton and a wine bibber (wedding) because he was so social in receiving and eating with all people, including publicans and sinners.

Jesus rebuked certain cities for their willful rejection of him (20-24). The greater one's privilege, the greater is one's judgment. Chorazin, Bethsaida, and Capernaum, all in the same vicinity, where so many mighty works were done, were condemned because they did not repent. Tyre and Sidon, Gentile cities, and Sodom, proverbial for its wickedness, would

have repented had they witnessed the miracles of Christ. Hence, the latter three cities condemned the former three for their lack of repentance.

Jesus gave thanks for his Father's plan (25-27). Jesus claimed an authority above all other persons in giving to men the revelation of God. The knowledge of God is not an achievement of the wise but is God's gift to babes, or those who recognize their spiritual helplessness and out of humanity are receptive to Christ. God comes to man. God reveals himself to man. Men do not discover God. There is no knowing God without having the Son.

A beautiful invitation to know God in a deeper way is given to all who labor and are heavy laden. This invitation was based in the authority of Jesus. Jesus promised to refresh us and give us rest. This is the rest not from the trials of life but in the midst of them. Jesus offers a yoke (Jewish metaphor for discipline and discipleship), as well as he offers rest. Salvation is a gift but it has great demands. However, his yoke is kind and good because it is well-fitted. His burden is light because it is not burdensome. A yoke is made for two. Jesus is in it with us.

Gayle Alexander is pastor, First, Tupelo.

Building on heritage: Moses' birth and childhood

By Jimmy G. McGee

Exodus 1:1-2:10

The man Moses is significant in the story of God's redemption of mankind. He stands out as the foremost man of the pre-Christian world.



McGee

In his life the providence of God is beautifully drawn.

As with everybody, Moses has a background, a heritage. No person is an island in himself. Each has a connection in the past and is a link to the future. This is well illustrated through the circumstances leading to and entering around the birth and nurture of Moses. The God of Abraham keeps his promise.

The sons of Jacob moved into Egypt in a time of famine. In all they numbered 70 men besides their wives and children (Gen. 46:26-27; Deut. 10:22). God blessed them. "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them" (Ex. 1:7). From the time of entering Egypt to the exodus was 430 years (Ex. 12:40). At the time of the exodus, 80 years after the birth of Moses, the children of Israel numbered 600,000

men besides women and children (Ex. 12:37). Significant growth!

The new king over Egypt either did not know or did not appreciate the administration of Joseph. He saw the strength of the children of Israel as a threat, and he determined to contain and control them. Taskmasters were set over them to afflict them with burdensome tasks. He made their lives difficult. As slaves they worked with mortar and bricks and built the cities of Pithom and Raamses. They labored in the fields. They became hard, stronger, and mighty because of it.

Pharaoh now instructed the Hebrew midwives to kill the boy babies at birth. But the midwives feared the Lord God more than they feared the king. God blessed the midwives and the people. God still honors those who risk faithfulness to his Word in the face of physical danger. Practical (safe) faith (real faith in God) always chooses God's truth over the way of human expediency. "There is a way that seems right to a man, but its end is the way of death" (Proverbs 16:25).

More desperate than ever, Pharaoh enlisted

all Egyptians to assist him in controlling Israel's growth. He commanded the Egyptians to drown all Hebrew boys in the Nile River. For the sake of pagan Egypt, the murder of Hebrew children was legalized. For the sake of environmental protection in some Mississippi counties, a bounty is paid on the pelts of beavers. In Christian America today, abortion — the murder of unborn children — is condoned as a means of birth control.

The narrative of chapter 2 is interesting. "A man" took "a wife," both of the tribe of Levi, and "bore a son." No names are given. The emphasis is on God's providence and purposed victory more than on the significance of the human who. Only when the "son" is "weaned" at an age of 2-5 years, we learn his name is Moses. Still later (Ex. 6:20) we learn his parents are Amram and Jochebed and his older brother is Aaron. His watchful sister is Miriam (Ex. 15:20).

For three months Jochebed nursed her infant son in hiding. When it was certain she could no longer secure his life, she gave him up to the Lord God. With careful planning, she secured the child in a homemade ark, a waterproof reed basket, and placed it knowingly in the reeds at the rivers edge. She positioned his sister,

Miriam, strategically in the shadows. The risk of practical faith in God's promise is engaged!

Mark it down as God's providence, not coincidence. Pharaoh's daughter rescued the basket and its precious treasure. She is moved with compassion and, unsympathetic with her father's decree, claims the boy for her own. Miriam at once offers to find a suitable nursemaid for him. Jochebed, his own mother, is engaged. God can do all things. In the course of human affairs he uses willing and sensitive-to-his-will believers in fulfilling his purpose.

"And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses" (Ex. 2:10).

Jochebed may be the first mother on record to give her child up for adoption. But only after she has given him to the Lord God and after she has nurtured him in love and faith. The impression of these first five years lasts a lifetime.

Pharaoh's daughter is thought by many to have become Queen Hatsheput of Egypt. If so, Moses might have become king of the proudest throne on earth. The impressions of his earliest days are secured by the blessing of God. He had the finest education and culture Egypt offered. It did not turn his head nor cause him to lose his simple childlike faith.

Jimmy G. McGee is pastor, First, Grenada.

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March 10, 1988

April 12, 1988
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**April 13, 1988 -
May 10, 1988**

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A tribute to childcare workers

On Monday, April 25, 1988 the Staff Directors of The Baptist Children's Village prepared lunch at the pavilion on The India Nunnery Campus for Childcare Workers (often called Houseparents). Some of the dedicated individuals are pictured enjoying the catfish and trimmings. The festive occasion was so appreciated by Childcare Workers that Staff Directors agreed to repeat the exercise of gratitude for those who work so directly with children. If you would be interested in an opportunity to serve Christ through a ministry to children as a Childcare Worker please call, write or come to see us.

The Baptist Children's Village
Paul N. Nunnery, Executive Director
P. O. Box 11308
Jackson, Mississippi 39213-0308

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Baptist Record

Leprosy clinic closes in Thailand

By Maxine Stewart

The Thailand Baptist Mission on March 1 closed the Baptist Leprosy Clinic in Choburi, Thailand. The Mission began medical work in Thailand in 1959 when it assumed responsibility for leprosy work begun in Choburi three years earlier by an independent American doctor. Paramedical layman Moh Cin Chaocharunrat, who responded to a call from the Lord to the leprosy ministry, has remained faithful to his calling since the beginning of the program.

Due to the medical personnel shortage at the Bangkla Christian Hospital, the leprosy clinic has been closed. Plans are for designated mobile clinics at houses, villages, shops or wherever the people can go to get the medicine. This will give continuing care for the approximately 300 leprosy patients still being seen at the clinic, and continuing evangelistic outreach to them.

The patient load at the leprosy clinic has been greatly reduced over the years. More than 1,000 lepers were being treated in November 1959. By mid-year 1962, there were more than 2,000 lepers on the patient roll. Not only were they treated for their illness, they also had an opportunity to hear the Good News of Jesus Christ. By mid-year 1962, twenty-one people had made profession of their faith in Christ. This resulted in baptisms into the Choburi Baptist Church. Contacts in villages and towns have been maintained with several hundred over the years through the distribution of the medicine and the gospel message.

The leprosy rate in Thailand has fallen from 5 in 1,000 in 1953 to 0.8 in 1,000 as of October 1987. The disease can now be cured.

Maxine Stewart is missionary press representative in Thailand.



Missionary Bob Stewart (tall center) on a medical clinic where many of the people received leprosy medicine. (Photo by Maxine Stewart)



Women attend a "Leprosy Retreat" at the Leprosy Rehabilitation Center at Bangkla Christian Hospital in Bangkok, Thailand. Even though they are scarred by years of leprosy, many of them have something to smile about since they have come to know the Lord. Note the long ears of the women on the left, second row, one of the effects of leprosy. It is not difficult to tell which ones are the Christians. Yes, the smiling faces reveal it.

(Photo by Bob Stewart — Director of the Leprosy Retreat)

Florida exec announces retirement plans

LAKELAND, Fla. (BP) — In a surprise announcement May 20, Dan C. Stringer, executive director-treasurer of the Florida Baptist Convention, announced he will retire Dec. 31.

In making the announcement to the State Board of Missions, the 60-year-old Stringer cited his desire for a new challenge and to spend more time with his family as the main reasons for requesting the early retirement.

In a prepared statement read to the State Board of Missions at the start of its quarterly meeting in Lakeland, Stringer said, "Florida Baptists have

been gracious in every respect and have responded in magnificent fashion to my leadership."

"My leadership style is one that requires some frequency in new and completely different challenges in ministry. I feel it is time for a different direction for me and for Florida Baptists."

Noting there are two vacancies in the current administrative staff and several other staff retirements are planned in the next three years, Stringer said, "This would give my

successor the privilege of filling significant staff positions early in his leadership."

Family concerns cited by Stringer relate to his two grown children and two grandchildren who live in Arizona and California. He said he and his wife, Harriett, plan to move to the Scottsdale or Mesa areas of Arizona.

Noting he has served in denominational work for 23 years, the past 17 as an executive director, Stringer said he is hoping to end a 17-year separation from his family.

Retired mission doctor dies in accident

BIG SPRING, Texas (BP) — John C. Abell Jr., a Southern Baptist missionary physician in Nigeria for 35 years, died near here in an auto accident May 18.

Abell, 67, and his wife, Betty, were driving on Interstate 20 from their home in Ennis, Texas, toward Juarez,

Mexico, where he was doing volunteer medical work for Texas Baptists' River Ministry. Their car veered off the road east of Big Spring, struck a bridge overpass and rolled, according to the Texas Highway Patrol.

Abell was pronounced dead at the scene. Mrs. Abell, the driver, broke

several ribs and sustained a head injury. She was listed in stable condition May 19 at Scenic Mountain Medical Center in Big Spring.

Abell, a Houston native, worked at the Baptist hospital in Eku, Nigeria, from 1952 until he retired in 1986.

Devotional

God's endless love

By Terry L. Ledbetter

Luke 15:11-24

It is an incredible experience to think on the love of our heavenly Father. Always the same loving Father, is holding out his hands to his children. This world is filled with those who are hurting, whether due to loneliness, pain, heartache, sickness, or countless other afflictions.

In a day when morals are decaying, homes are failing, and hearts are breaking, there needs to be an exclamation of God's love. It is in Luke's gospel that we can read of this everlasting love. There are many ways to view God's love, but through this window let us see two ways.

I. The boundary of God's love — What are the boundaries of God's love? God's love cannot be canceled by time. Jeremiah 3:3 states that God never stops loving his children. Even though the prodigal son had been away for a long time, the Bible says his father welcomed him home with loving arms.

Furthermore, God's love cannot be controlled by circumstance. Paul wrote in Romans 5:8 that sin is to be taken seriously and the wages of sin is death, but God's love is still unconditional. Even though this son had wasted all that he had in the pleasures of sin, his father loved him in spite of his sin. We must remember God's love is not a license to sin, but is freedom from sin.

II. The beauty of God's love — The beauty of God's love is that it is a continuous kind of love. This son may have not thought of home for days, weeks, or even months, but this father never stopped loving him. You too might have gone for days leaving God completely out of your life, but never a breath that you breathed was God not watching and waiting for you. Just as this son's father welcomed him home, God welcomes you right now.

The story is told of a young lady who rebelliously left home. Contact was made with her for awhile but suddenly it stopped. Her mother looked everywhere, but she was nowhere to be found. After going to a social worker, posters with the mother's picture and the caption "Darling, come home" were put up all over town — especially in places of ill repute.

While walking into one of her favorite night-spots on the arm of her lover, the young girl recognized the picture of her mother. Just as the prodigal son went home to the one who loved him, so returned this young, wayward girl to her mother.

No matter who we are or where we have been, we just remember that the wages of sin is death but God is love, and he is waiting for us to come home.

Terry L. Ledbetter is pastor of the Pine Grove Church, Dumas.



Ledbetter

Alert: "Beware woman acting as former Mormon"

ATLANTA (BP) — A woman pretending to be a disillusioned Mormon missionary is traveling around the country allegedly trying to convert Baptist churches into giving her money, Gary Leazer, director of the Southern Baptist Home Mission Board's interfaith witness department has warned.

The woman, Bobbie Dintino, was last seen May 16 in Reading, Pa., where she was confronted with the allegations by the pastor of Berkshire Baptist Church and by police. She has been identified with incidents in Pennsylvania, Florida, Georgia, West Virginia, Kentucky, and Indiana.

Dintino, who allegedly escaped from a county jail in Utah, has been identified in incidents this spring with Baptist churches in Pennsylvania, Florida, Georgia, West Virginia, Kentucky and Indiana.

In each case, she apparently made contact with a Baptist church, claiming to be a former Mormon missionary who wanted to know more about becoming a Christian. In most cases, she made a public profession of faith during a worship service.

The woman usually did not directly ask for money, according to reports. Instead, she conned Christians into assisting her by appearing to be in need. Dintino's claims to Baptists that she is a former Mormon partially are true. According to an attorney, Dintino was baptized into at least 50 Mormon churches and received food, money,

furniture, an apartment and medical assistance.

Leazer offered three suggestions for churches who encounter strangers claiming to be disillusioned with a cult: Ask for identification, get as much information as possible and call the Home Mission Board interfaith witness department for resources.

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901 COMMERCE ST
NASHVILLE IN 37203

Box 530, Jackson, MS 39205

June 2, 1988